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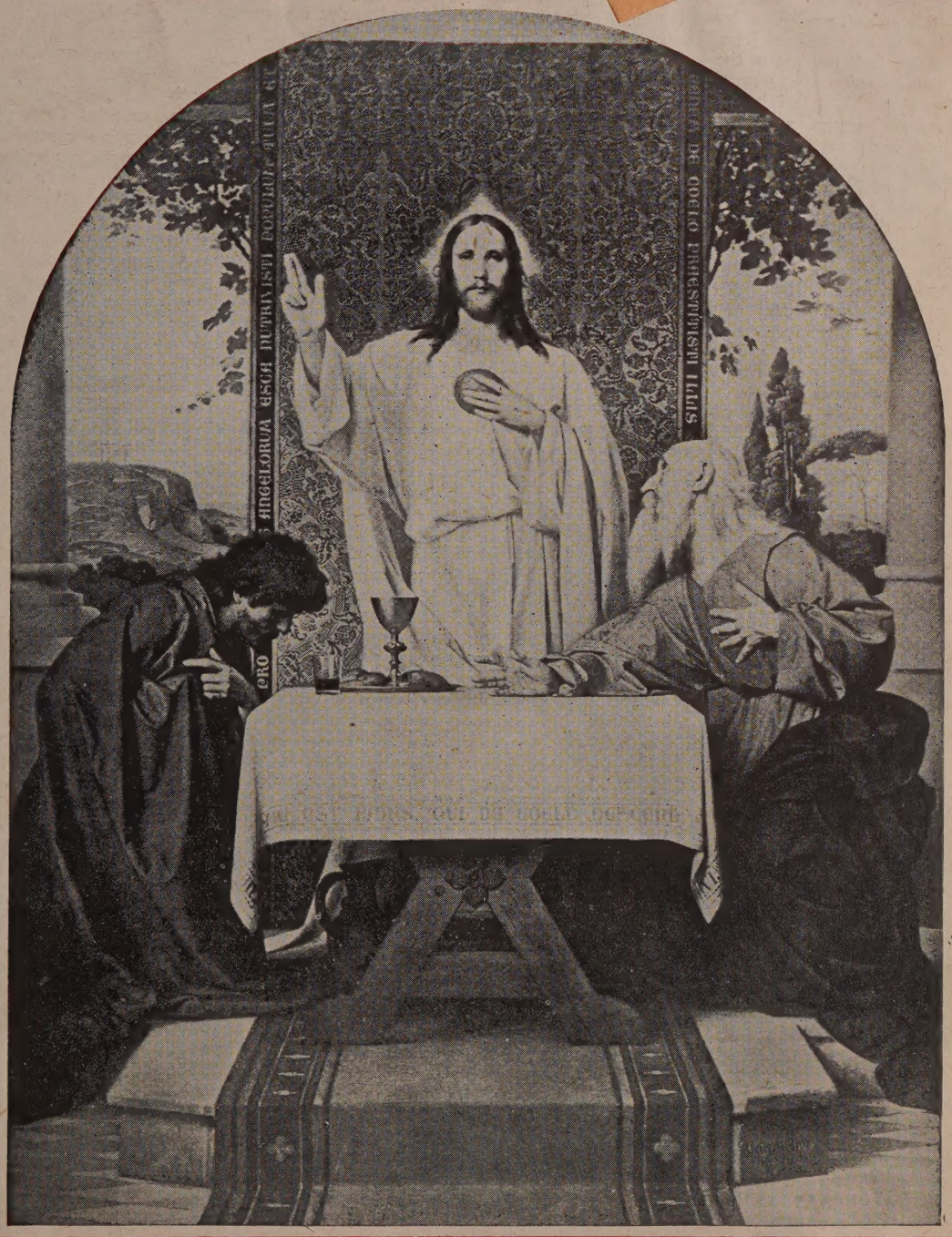

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Delegates, Attention!

Some Issues Facing the General and Jurisdictional Conferences

[At the request of the delegates of the Boston Area, these statements relative to some of the issues likely to come before the approaching General and Jurisdictional Conferences were prepared and presented by Dr. LeRoy W. Stringfellow, superintendent of the Southern District, New Hampshire Conference, at a meeting of the delegates on March 20 in Boston. The reactions of both ministers and laymen are solicited.]

I. Legislative

1. The whole jurisdictional concept will probably receive serious consideration. Possibly all will agree that it was focal in effecting union. Bishop John M. Moore and others look upon it as the keystone of continuing union. But numerous others are not so sure. They feel it to be a fifth wheel, excess baggage, and just more rumbling and costly machinery. Its chief function to date,—the election, assignment, and retirement of bishops,—many feel should be returned to the General Conference. Moreover, the plan of racial segregation which inheres in it does not leave many able leaders too happy. Consequently, it is almost certain to be a live issue.

2. Pension matters need to be clarified and harmonized, especially between the Missouri and Illinois Corporations. When the retirement of a recent transfer into a Northern Conference obligates that Conference to meet pension claims for 9½ years served within the bounds of the Missouri Corporation, it is obviously an injustice, and due to a lack of harmony in the pension laws of the two corporations. Many other Conferences have probably suffered in like manner—unless they were more astute and prevented transfers!

3. The ritual will be receiving attention with a view to conserving the advances made during the recent years, and also with a view to giving some uniformity to orders of service in Methodist churches.

4. The whole set-up of lay activities needs to be better defined and clarified. The functions of the general board, the Conference board, and the local church board are so broad and inclusive that they cover practically the total program of the church. That means indefiniteness, confusion, and inability to find a specific point of attack. What is an official board? There is confusion. What are the duties of the charge lay leader? He doesn't know, and some of us are hard put to it to tell him. Most lay leaders are doing very little, at least in our section of the church, and it is not because they are unwilling, but because they can see no definite place to take hold. A few all but usurp the place of the pastor. A great church should better define and clarify.

5. The educational structure in the local church needs revision and simplification. Primarily, it needs to be realistic and adapted to the smaller city, town, and country church, for most of our churches fall within this category. The present structure, fashioned much after the public school, and designed for the large school, is too academic and highbrow. The interested people here are the officers and teachers of the school, and they are doing most of what is being done. Local boards of education, made up of other personnel and giving direction to the work, are either non-existent or are mostly paper boards. Perhaps the confusion and lack of a sense of responsibility rising out of this stilted set-up have had something to do with the decline in church school enrolment and attendance. I am hoping the General Conference will get down to earth, and evolve a structure both clear and workable.

II. Policy and Program

1. The present situation in our church calls for a self-conscious policy and program of unity, coordination, and simplification. Areas of responsibility and functions of this, that, and the other need defining. The fact is, we have a very complex church with much overlapping, duplication if not competition of effort, and very expensive to operate. Some trust in horses and some in chariots, and it appears that we trust much in machinery—boards, commissions, departments, divisions, committees, and their paid personnel, whose chief function seems to be to flood the church with (promotional) literature! We need to move in the direction of a more simplified structure. I hope the approaching Conferences will work the squeeze play!

2. Needless to say, the coming General and Jurisdictional Conferences will be confronted with great social and moral issues. The spirit and structure of an enduring peace will be in the forefront. Economic justice and opportunity, not only at home but the world around, will receive new attention. Racism, both here and elsewhere, will over and over move into the spotlight. The spreading gambling menace cannot be passed by. The tightening grip of the alcoholic industry ought to receive some stalwart raps on the knuckles. Military-camp morals will not escape examination and review. An adequate spiritual ministry to the armed forces will merit exhaustive study and consideration. How God will call for ethical vision, insight, and courage, and for spiritual statesmanship of the highest order!

3. Rehabilitation on a world-wide scale must receive the penetrating and sacrificial devotion of the church. What colossal ruin it will face—economic, political, domestic, educational, social, moral, and religious! It will be the task of putting together again the pieces of a broken world. It will mean human salvage and human rebuilding on a staggering scale. Think merely of the return of the chaplains, and of their reinstatement in our home-front ranks. Think of the return of our soldier and sailor youth, and of fitting them again into the framework of our economic life. Think of our own wounded ones, and of their reeducation and rehabilitation. And then multiply it all a thousand times in the bomb-blasted and battle-torn areas. It is all so overwhelming that we can either lose heart or go sentimentally wild and crazy. We must do neither. Faith, hope, love, a spirit of sacrifice, and a double portion of wisdom will be the demand.

4. The program for present and postwar missions will be high on the agenda of business. The picture at home is one of hun-

dreds of town and country churches dep
of young people and of adult personne
cause of military service and removal
defense work; of whole communitie
people hastily brought together around
fense plants who are without adequat
ligious privileges; of migrants who are
erized, first here and then there, at leas
the duration; of schools and colleges
stranded for want of students and a
porting constituency; of young men
women returning from military servic
resume their education and training,
without adequate funds to do so.

The picture abroad is one of rebuil
churches, schools, and hospitals; of incre
support until self-help can again be resto
of ministering physically to starving m
tudes for a long period of time; of resto
old mission fields and of moving into st
gic new fields; of readjusting the missio
personnel with all the expense involve
support, travel, and reassignment. The p
lems will be so stupendous, the needs so
rifying, and the opportunities so captiva
that despair may result, or the whole e
may lose its head and run wild.

Here, as nowhere else, we shall nee
be level-headed, realistic, and statesman
Personally, I do not want to see a repeti
of the Centenary psychology with its
sions of a cataclysmic world-redemp
speedily ushered in as a result of a spurt
cannot be maintained, that disrupts the
sic program of the local church upon w
everything at last depends, and that
with a slump and a spirit of defeatism.
us be faith-inspired, courageous, and s
ficial, but, *this time,* may such wisdom
vail as to attempt only such advances as
be achieved and held, which will fo
and not weaken the local-church home b

5. Finally, the General and Jurisdicti
Conferences will be confronted with
issues of church school advance and of
spiritual revitalization of the church.
former has been much in the church p
and has been the subject of a recent
nouncement by our bishops. The dec
both in enrolment and in attendance
been general and continuous for some t
Many reasons have been advanced, but
are not all convincing. The whole situa
calls for a penetrative study, and for s
remedial measures as will reverse the tr

As for spiritual revitalization, a chu
wide evangelistic effort is in prospect.
will no doubt help. But it will not
enough if it only means the adding of n
members of the same spiritual stamp a
many we now have. The whole bod
Christ, the Methodist body included,
perately needs a spiritual blood-transfus
We have numbers, training, organiza
equipment, and much social and et
vision and passion—excellent in so far!
it is not far enough. Greater than any o
need just now is *essential* religion—spir
vitality! What can the General and J
dictional Conferences do about it?

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A Modern Affirmation of Immortality

RUSSELL J. HUMBERT

m the resurrection, and the life: he that believeth on me, ugh he die, yet shall he live; and whosoever liveth and beeth on me shall never die.—John 11:25, 26.

We began to live before we were born, and we shall ntinue to live after we die! The first part of this statent is based upon scientific data, and the last upon the aracter of God. With Leslie Weatherhead we agree, God so carefully guards our entry into this world, ll He be careless of our entry into another?"

When I was a child, we lived near a small mountain ge in Arizona, and in that clear Western air these untains, which were actually twenty-five miles dist, seemed to be the distance of a short before-breakfast lk. It was my childhood desire to walk to the tops of se peaks and see the valleys that I was sure were on other side.

We are constantly wondering about what we cannot . We speculate about what is in the future and beyond ay. This is as it should be; it keeps pulling the rerch worker on, and since the days of Job has caused n to ask, "If a man die, shall he live again?"

Life is ever the unsolved problem. Amid the perplexi of our workaday world, there are few certainties. hat are some of the basic things of which we can be e? All men will agree that we can be certain of death. the words of a modern scholar we say, "One of the few tainties about one's earthly life is that it must end." e are sure that we are alive, but as we look about, we equally sure that death is on every hand. We see it in plant world, we see it in the animal world, and it is y real just now in the kingdom of man.

Another thing of which we can be certain is that the ure cannot be charted with absolute exactitude. A nmon enigma is the certainty of the uncertainty of norrow. Imagine, if you will, the attempt to explain ymphony to a man who has lost his hearing, or the empt to explain color to a person who has been blind since birth. So it is with us, in our attempt to understand a charted future life. We are sure that we live now, and we are certain that sometime we must die, but so far as knowing absolutely what will happen, in the day-by-day process, we are not sure. One of our more modern leaders observes, "The future is hidden. We must be faithful in ignorance," or "The program of the future life has never been issued; and if it had been, we have no wit to understand it." Here we remember the statement made by Jesus to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Our inability to chart the future with any degree of certainty has led some people to be pessimistic and indifferent.

We live in an age of pessimism and indifference. For instance, one of the prophets out of the last few years said at the age of seventy-eight, "I know that there is nothing after death—nothing to look forward to in joy or fear. When I die,—as I shall soon,—my body will decay. My mind will decay, and my intellect will be gone. My soul? There is no such thing." This type of thinking is limited to a very few, but it does represent a very unhappy group of moderns. Another aspect of this modern mind is characterized by a melancholy indifference, and is expressed in the speech of one of the characters of "If Winter Comes," by Hutchinson, when he says, "Life is a fairly rotten business for most people. A good thing they don't realize how rotten it is; what flies we are—buzzing against a window pane." These modern pessimists have taken a leaf from the book of the past. Listen to Macbeth as he berates life:

> Life's but a walking shadow, a poor player
> That struts and frets his hour upon the stage
> And then is heard no more; it is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing.

If we should stop with the evidence considered so far,

we should be convinced that the question "If a man die, shall he live again?" must go unanswered. In the light of this, life would still be an unsolved problem. Before we close our case, let us hear the words of another: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

Jesus has the solution to our problem of life. I want you to go with me to a modern exhibition of art. We are standing before a modern artist's conception of Christ. It appears to be an exquisite piece, and sends a thrill of beauty through our souls which approaches worship. Beside us stands the immortal Hofmann, one of the greatest artists in the portrayal of the life of Christ. He finds a flaw in the tint here, and a line there which is not true. Do we criticize his judgment? No, we accept it because he is an artist, he knows the truth. This experience can be duplicated in the realm of any great endeavor, such as music, poetry, or even mechanical skills—in the end we desire to accept the judgment of the experts.

We stand now before the problem of life. There is One who has lived successfully. He has conquered the most difficult part—death. He makes the bold assertion, "I am the resurrection, and the life . . . whosoever liveth and believeth on me shall never die." Are we willing as moderns to accept His judgment? Is He not the Master in this particular field? It is our opinion that the thinking man of today will accept His judgment, and for two good reasons.

Jesus solved the problem of death for Himself. As Christians, we use the experience recorded in the New Testament as a basis for our judgment. Here we find conclusive evidence that (1) Jesus lived again, (2) He was known by many after His resurrection, and (3) He is available by faith to all who will accept Him now. One of our modern theologians makes this affirmation: "The Jesus of history passed evermore into the Christ of faith by reason of the resurrection as actual fact." From the days of the early church, men and women have been convinced that He lives—death could not and did not conquer Him.

Jesus solved the problem of death for all who have the faith to accept His conquering spirit. It is hard to understand, yet He says, "He that believeth on me, though he die, yet shall he live." A modern affirmation of this is found in the tribute paid by O. O. McIntyre at the death of Will Rogers: "I like to think of Will Rogers as flying on. Certainly no material crack-up should halt that blithe spirit. Freed of the cloddish body, he must be ascending new heights, scaling new peaks. This, I firmly believe. Consciousness after death is not a mere 'something to be hoped for' with me but a conviction—as certain and fixed as the scatter of stars at night." For countless millions, this faith is a motivating factor in their lives. It is not a blind faith, but rather the assurance of immortality based upon man's desire and the promise of the Master, as an expert in the realm of life.

As children of life, we look to the distant mountain range of the future and we often wonder about the valley on the other side. We cannot see very far, yet leading from the place where we now live, there is a way, and that way points over the crest into the unknown. Our leader is saying, "I am the way, . . . no one cometh unto the Father, but by me." As we move along this path of faith, He says, "Follow thou me," and with even greater surety He promises, "Lo, I am with you always, even unto the end."

The Ministry's Forgotten Man

Charles C. Chayer

There is a "forgotten man" in the Methodist minis It is neither the bishop nor the district superintend nor the "veteran of the cross" nor the average pastor- charge. The pastor serving a charge which cannot p vide him with adequate minimum standard of suppo he is the ministry's forgotten man!

It is not that no one is concerned with making t man's support more adequate. He is the forgotten m because the church has either forgotten or failed to the guaranteeing of an adequate minimum standard support for him under the same principle by which guarantees equitable sharing of living-resources amo the four other groups of its ministry—the principle "prorating."

Long ago, Methodism recognized that the vari groups in its ministry should share proportionately in resources provided by the local churches of our conn tionalism for the support of the ministry. It proceeded implement this principle by placing upon local churc and their pastors the responsibility for prorating; that the duty of seeing that each of the four claims in "Mi terial Support"—pastor, bishop, district superintende and Conference claimants—is paid to the same proporti out of the total resources available in the local church.

This prorating principle has redeemed the support p vided by the church for bishops, superintendents, a aged preachers from the status of a "benevolence" to more self-respecting status of "salary," which impl "payment for service rendered." No thoughtful preac today considers that, in calling for the payment of three other claims of Ministerial Support beyond his ov he is asking for a charity! No bishop, superintendent, veteran of the cross whose mind still functions norma feels that his salary is a "benevolence"!

The prorating principle has not resulted always in p ment of 100 per cent on all the four claims, nor have churches and all pastors respected faithfully the prorati law of the church. Nevertheless, the years have dem strated beyond the point of successful challenge that prorating principle becomes a matter of conscience w both pastor and people when rightly interpreted by superintendent and bishop, and that, more and more, prevailing law has resulted in full payment of all ite of Ministerial Support. The principle goes farther, the fore, toward making the Methodist ministry an econon brotherhood than the ministry could possibly be witho it. Bishops, superintendents, and aged preachers have been "forgotten" in the temporal economy of the chur

It is only the pastor of a church that cannot of its raise an adequate minimum standard of support that been the "forgotten man"—forgotten in that the chur has forgotten or just failed to put the raising of ad quate supplementary support for him on the sa self-respecting and effective basis with the claims of p tor, district superintendent, bishop, and aged preach through designating it as "Ministerial Support" and cluding it under the prorating principle.

Supplementary support for ministers serving charg that cannot be wholly self-supporting has come larg from three sources: the general Board of Missions a Church Extension, the Conference Sustentation Socie and salary-sharing plans adopted by Conference me bers themselves.

Each Conference has the privilege of listing the supp

eeded for its so-called mission fields and of applying to ıe general board for appropriations to cover the items. ut always the askings from the Conferences as a whole ɔtal far more than the amount of funds available for ɔpropriation. The result is inadequate support for mis-onary charges. To supplement the help given by the oard of Missions and Church Extension, Conferences ave created "Sustentation" societies, and, in the light accepted Conference needs, have made appropriations the churches to raise the money needed to "sustain" astors in churches that are not self-sustaining. Such ustentation," however, is listed among the churches as "benevolence," thus giving it the status not of a "claim" ut of a good-will gift! It is common knowledge among Iethodists that, by and large, churches are not as faith-ıl to their benevolence apportionments as they are to ıe claims that are prorated as Ministerial Support. What astor has not heard some hard-pressed treasurer ask of ıe benevolences, "Do we *have* to pay them?" The re-ılt is that sustentation payments are often looked upon optional, and ignored, or only paid in part. This re-ılts, again, in less than the amount of the apportioned eeds coming into the Conference year by year, and the isturbing of all guarantees that what the Conference as adopted as a minimum-salary standard can be met.

Christian brothers of the ministry, oppressed by the ct that some of their brethren are compelled to serve r less than the recognized minimum-salary standard, ave taken from their own salaries to help maintain a inimum-support standard. The trouble with all such rotherhood" plans when made compulsory by the Con-rence has been that they have made some ministers the higher brackets unwilling "benefactors" of low-laried brethren, and the low-salaried man an unwilling ject of such benevolence. Psychologically speaking, ither attitude is wholesome among men of a Confer-ıce. The fact is, however, that such plans, taken as a hole, are wrong in principle, in that they do nothing to deem the support of men on small charges from the alm of a benevolence into the more self-respecting status a salary claim, and thus they needlessly humiliate these orthy frontiersmen who keep open the springs from hich the stronger churches are fed.

Let no one think that this discussion of "brotherhood" ans puts the writer on the side of those who are un-mpathetic toward plans for equalization of salaries, and ıe raising of the support of lower-paid men of the clergy rough a leveling-down of support for men serving rger churches. That is another issue in brotherhood onomics which sooner or later the church must face fore the church can furnish Christian economic lead-ship to society as a whole. Let it be said that any ıch plan of equalization must include a sharing plan, ɔt only between higher-paid and lower-paid ministers, ıt between contributions of higher-salaried and lower-laried churches. Probably the most "painless" plan, as r as the clergy are concerned, would be one that would ıt all moneys from the churches for equalization of laries directly into the equalization treasury, without aving passed through the fingers of the higher-salaried ergymen! But that is another issue, and the church eed not wait to deal fairly with the forgotten man until is ready to adopt some "equalization of salary" plan.

All that is needed to put the ministry's forgotten man ı the same salary principle with the other groups of ıe Methodist ministry, and to open the way for a work-ɔle plan for sustaining an adequate minimum-salary standard in the Conference, is for the General Conference meeting this month, first, to order Annual Conferences to adopt a minimum-salary standard of ministerial support; second, to order the Annual Conferences to estimate the amount of sustentation needed to maintain said standard, and apportion the amount to the churches; and, third (and this is the point!), to order that sustentation shall be made a fifth item of Ministerial Support, with the prorating of this claim made mandatory as in the case of present claims of Ministerial Support.

The principle is clear: the minister now serving the charge that is less than self-sustaining is "sustained" by the church on a benevolence basis, while all other groups of our "traveling" ministry are guaranteed a proportionate sharing of Ministerial Support.

The solution is clear, from the standpoint of both fair play and scientific planning: make sustentation or support of this forgotten man of the ministry a fifth item of Ministerial Support subject to the prorating principle.

The benefit is clear: such a plan will enable a Conference not only to adopt a minimum-salary standard but to sustain the standard. More important still, it will save The Methodist Church from the stigma of acquiescing longer in the spectacle of the ministry's forgotten man.

The Betrayal—A Holy Week Meditation

Nicola Notar

Dante, in his "Divine Comedy," condemns Judas in the last circle of hell, the Judecca. In it are the traitors of their Lords and Benefactors. In its deepest part are Judas, Brutus, and Cassius. They are in a lake of ice, symbolic of the coldness of their hearts, being eternally crunched by a three-faced Lucifer. Judas has his head in Satan's middle mouth.

> "That soul up there which has the greatest pain,"
> The Master said, "is Judas Iscariot;
> With head inside, he plies his legs without."
> (Inferno XXXIV.)

Why did Judas betray his divine Friend? One thing is sure, and that is that it was for low personal motives, such as his love of money and his indifference to spiritual and charitable causes. "What are ye willing to give me, and I will deliver him unto you?" he asked the chief priests (Matthew 26:15.)

"What are ye willing to give me?" That personal motive "me" was so strong that it led Judas to take the initiative for the infamous bargain.

So it is today in the Christian church. "What will ye give me?" asks youth in search of pleasures, and it bargains its soul.

"What will ye give me?" is the eternal question of the sinner. The answer is always the same: eternal death. "Good were it for that man if he had not been born" (Matthew 26:24).

In contrast to Judas Iscariot, see Jesus Christ. In the midst of all His tragedy He is majestic in His calm and divine in His love.

Judas bargained himself away from Jesus and was lost. The penitent sinner, like the thief on the cross, places himself in Jesus' hands and is saved. What about you? The fact that you are a church member is no proof that you are saved; Judas was an apostle. You need to renounce yourself and consecrate your heart to Jesus. Walk with Him even unto Calvary, and rise with Him in glory eternal.

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L. O. HARTMAN, Editor and Manager

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Easter Hope

Many readers will feel that Arthur Wentworth Hewitt has executed one of his finest works in the completion of his recently published volume, "Jerusalem the Golden."* As a bit of personal testimony, it ranks high in current religious literature. As a summary of reading and study, it has few equals. For years the music and logic of Bernard of Cluny as expressed in the medieval song "The Praise of the Celestial Country," from which the translator drew the haunting phrase "Jerusalem the Golden," have echoed and reechoed in the heart of this Vermont Methodist preacher.

This concept, with all that it symbolizes, pressed close upon the author's mind in days of intimate bereavement. It challenged his best thought in recurring efforts to extend sympathy to the people of his parishes in their deepest sorrows. It urged him to a careful review of the best in philosophical and theological literature. In particular, it compelled him to make an exhaustive study of Kant's theory that there is a "simple soul substance" the disappearance of which in his eyes negated any materialistic faith in immortality. "Jerusalem the Golden" is to this exposition what a theme melody is to a symphony.

Dr. Hewitt begins in a mood of utter realism with the recognition that death is a matter of horror to the average human being. He moves on to a lucid discussion of immortality in the light of modern scientific knowledge. He then rises from the levels of cold reasoning to the higher planes of mystical experience, affirming New Testament truths in the terms of his own inner persuasion and conviction. In all his unfolding argument there is a universal appeal—a challenge to the trained thinker and a winning word of comfort to those who labor with their hands.

There are some books written to sell, to bring to their authors a monetary return. Others appear on the market to afford their writers notoriety. "Jerusalem the Golden" comes to us for neither of these reasons, but because Arthur W. Hewitt possesses a comforting assurance which he desires to share with as many as will listen to him.

** Jerusalem the Golden.* By Arthur Wentworth Hewitt. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

Methodists and Civilian Public Service

As of October 31, 1943, there were 558 members of The Methodist Church in Civilian Public Service. For their maintenance during the first ten months of the year, the estimated cost was $116,027. Toward this amount there was contributed from recognizable Methodist sources $44,294. The remaining $71,733 was divided among the Brethren, the Mennonites and the Friends. The comparable discrepancy for the entire period of operation, 1941-1943, which has been met in the same way, was $141,321. Some 21 Annual Conferences in Methodism, according to the latest available figures, are helping to finance conscientious objectors in Civilian Public Service. Other Conferences are being added to the list with the passing of the months. Certainly, Methodism with its liberal and cooperative policy respecting pacifism should not expect other groups to carry its share of financial responsibility in Civilian Public Service.

"Year-Round" Theological Training

Because of increased demands for chaplains and ministers, the Dallas Theological Seminary, Dallas, Tex., has inaugurated an all-year-round program of ministerial training. A full semester of sixteen weeks is scheduled for this summer, making possible a full year and a half of regular work in twelve months. The example of the Dallas Seminary might well be followed by other theological schools in this time of great need for competent religious leadership. An all-year-round program, moreover, would serve to underline the importance of the church in a period of world crisis almost unparalleled in all human history.

Talbott Case Again

The Talbott case will not down. We have for weeks been assembling pertinent letters and documents on it. These include a copy of Dr. Norbert G. Talbott's own lengthy statement concerning his experience with the Survey Board which by indirection forced his resignation from the naval chaplaincy, and a copy of his letter of resignation and of memoranda pertaining to its acceptance by the naval authorities, also copies of a letter from Chaplain Robert D. Workman, director of the Chaplains' Division, Bureau of Naval Personnel, to Dr. O. R. Miller of the New York Civic League, and Dr. Talbott's answer to it. Among the other items in the collection of documents are letters from Dr. Talbott to his resident

(Continued on page 219)

GOD UNFOLDED

: there a God? What is He like? These are the ling questions for every man and woman on earth. ey are of fundamental importance. The whole ning of life turns upon the answers to them.

rom the purely intellectual angle, we catch strong nations of the existence of some "world ground," ething that accounts for creation and for the oing of the universe. We see manifestations of er which appear to indicate the presence of some t basic energy. The lightning shatters the oak. uvius erupts, and its boiling lava crushes every ige of life. An earthquake shakes all Japan to ery foundations. Yes, there is power back of the erse, power so vast as to stagger one's imagina- . We see also evidences of a backlying wisdom. stars moving with mathematical precision cry d with their signs of intelligent guidance. But face many strange contradictions in nature. er is there. Wisdom is there. But has the Some- g back of the universe a purpose and a plan? it the moral quality of goodness? Has it sym- y and concern? The careful observer discerns h that looks like evil in the world. What of na- , "red in tooth and claw"? What of the suffer- of the innocent?

peculation furnishes a strong probability that e is a God. But the witness of nature and of his- is inconclusive. We need something more in r to answer the question "Is there a God?" and cially that other question, "What is He like?" t "something more" is found in the terse Biblical ment rendered particularly vivid in the Moffatt slation: "God has been unfolded by the divine , the only Son." In Christ we see God and we erstand what He is like. Here in the only begot- Son is revealed not only the God of infinite power wisdom but also the God of love.

od is unfolded in Christ. Take the incomparable non on the Mount, whose depth of meaning the of us have only partially apprehended. That dis- se deals with nothing less than the mystic secret fe, and indicates the way by which the Eternal sciousness may come to realization in the soul of . Elsewhere in the Gospels we discover the na- of God as Father, righteous, loving, kind, for- ng. The parables and the miracles are the sym- of profound spiritual meanings. All the days of Son of Man were spent in the effort to make to poor, plodding human beings the true char- of God and the significance of our brief life hreescore years and ten on the stage of time.

he cause above all causes for gratitude in this er season is the incontestable fact that in the per- of Christ the nature of God has been unfolded and firmly fixed in history. Here is the final standard of reference for all who inquire, "What is God like?" The words and deeds of the Master illuminated the nature of the Eternal through those brief thirty-three years. When He came to the close of His life, the climax of it all appeared. The high points of the revelation were the Crucifixion and the Resurrection. With an intensity that should burn away all doubts and fears, the Saviour on the cross gave men a glimpse of the very heart of God. Love is the key to God. Love is the secret of life. He gave Himself without calculation, without any thought of our just deserts. On Calvary, God was unfolded. In the triumph of the Resurrection also, the power and eternity of Love were revealed. In the persistence of Christ after death, we come to understand that time is a kind of illusion, that eternity is the only reality.

The whole life of Christ itself is one mighty parable. It is a dramatic demonstration of the Eternal's coming into full human consciousness in time. "God was in Christ." And because God was in Christ, we too, though poor and blind, weak and sinful, may open our hearts to Him and allow Him to have His way as He did in His only begotten Son. Christ may be "formed" in us. God may be unfolded in us. But we have a part. God is Creator. He did not create once for all, but is constantly creating. We too are creators, for every man is born in the image of God. In a very solemn sense, we have our destinies in our own hands. We can become "earthbound," allow our desires to grow entangled with passing illusions. We can strangle the eternal life within us, choosing "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life." But there is another alternative. We can say "yes" to God, endure the crucifixion within and experience the resurrection of the soul. We can create the occasion for the creative work of God within us.

We are thinking much in these days of the Crucifixion and Resurrection—as objective events in human history. We need to think of the possibility of their repetition in the realm of our own spiritual experience. When we whole-heartedly accept self-sacrifice, the surrender of the selfish ego for the indescribable richness and power of the divine life, we shall undergo a new birth of being, a resurrection of the Christ within. And what would that mean? Out of the experience would come, not only peace and joy which pass "all understanding," but also a new, a stronger, a more generous, a kinder personality, a veritable light in this dark world. Such resurrected men alone can really accomplish in actual deeds God's will for humanity. In this time of tension we need wise men, but we need, above all, good men.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

An Easter Meditation

Then were the disciples glad, when they saw the Lord.—John 20:20.

GLAD . . .

The Christian movement was a great current of joy in the ancient world. It was like a great river, bursting in such strength into the ocean that its stream persists in freshness for long miles after it has left its banks. Only this Christian stream was not to be eventually swallowed up by the great sea of paganism, but still after all these centuries retains its gladness. The light shines in the darkness, and the darkness cannot overcome it.

Paganism, whether ancient or modern, is never joyous at its heart. Its noisy revelries only cloak, and that thinly, a hidden despair. Its nobler moods of steady fortitude are the answers of men who without the glad hope of a victory, sure though hard-won, are still determined not to yield. Marcus Aurelius, emperor and philosopher, never allowed himself to be turned from the path of duty as he saw it by the gloom which ever darkened around him. But he lived in the twilight. Matthew Arnold says of this noblest of pagans: "We see him, wise, just, self-governed, tender, thankful, blameless; yet with all this, agitated, stretching out his arms for something more . . . ." "The effusion of Christianity, its relieving tears, its happy self-sacrifice, were the very elements, one feels, for which his soul longed; they were near him, they brushed him, he touched them, he passed them by." It was the Christ who could give to His people "a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

WHEN THEY SAW THE LORD . . .

For the risen Christ brought the assurance of victory, the victory of goodness and love over all the powers of evil and of hate. Only He could do that, for only He embodied completely the regal perfection of divine goodness. Those loudly confident shouts of malice, those haughty affirmations of the great lords of the world, those insolent proclamations of the supremacy of armed force—all these were empty and false, standing only for an order that was always vanishing away. But the gracious words which from the lips of Jesus had charmed men with their beauty were now attested as the unanswerable utterances of the final Power, the Ultimate Reality.

After so many Easter Days, how high should be our confidence! "Greater works than these shall ye do," had been Christ's promise to His disciples as He sat with them under the grim shadow of approaching death. With what amazing, with what incredible magnificence has that promise been fulfilled! With what joyous confidence even in this dark hour should we face the future into which we go, if only we have the assurance that we go under the leadership of Christ the Lord!

THE DISCIPLES . . .

It is only they who know the meaning of that leadership who can know the power of Christ's resurrecti Only to His disciples did Jesus appear, because only them could His appearance have its true meaning. Th who had been with Him in His temptation, could n be with Him in His triumph.

What does this Easter Day mean for us? The end the long, dark winter, the approach of spring? The nual festival of new garments as a kind of symbol of renewed life of nature? Or does it mean the great fe val of the victory of Him with whom we have lo walked, whom we have found altogether lovely, wh triumph means not only that life is endless but that is good, that "the path of the righteous is as the dav ing light, that shineth more and more unto the perf day"? That is what Easter means to the disciples w have known the Lord.

WHEN THEY SAW . . .

After all, if Easter is simply the anniversary of a lo ago event, no matter how glorious that event may h been, it is only the festival of a backward look. The gl ness of the disciples was born of a real, a present, an i mediate experience of the presence in living reality their Lord. They looked ahead to time and to eter with Him. They knew now that nothing could separ them from the love of God which was in Christ Je their Lord.

Without that Easter experience, the full Easter joy an impossibility. It is not the long-ago resurrection the Lord, not the ancient appearance to certain discip of old that can bring the oil of joy to replace the mou ing of those whose hearts are full this Easter Day memories of gallant lads who have given for their co try lives only just begun. Can we tell them of a Ch who is risen in our hearts and living there, of a Ch who, living forevermore, is standing and knocking w gracious and loving persistence at the hearts of men?

There is an Easter for us and for all mourning a anxious folk, an Easter which is not a memory of past but an experience of the present, the festival not the backward look but of the ever-widening vista of endless and joyous future. It is because the Christian say, "Christ liveth in me," that he can say also, "I am p suaded that he is able to keep that which I have co mitted unto him against that day."

I only know He loves me,
Enfolds and understands—
And oh, His heart that holds me,
And oh, His certain hands—

The man, the Christ, the soldier,
Who, from His cross of pain,
Cried to the dying comrade,
"Lad, we shall meet again."

("Comrades of the Cross," by Willar Wattles.)

Keeping Worship Vital

OSCAR THOMAS OLSON

The General Conference of 1940 ap-
ointed a Commission on Orders of Wor-
hip, Rituals, and Aids for the Deepening of
he Spiritual Life. It was asked "to provide
rders of worship and rituals for The Meth-
dist Church that will draw upon richer
nd wider sources than those that have been
vailable up to the present time." The re-
ort of this commission has been mailed to
ll the bishops, secretaries, and editors of
he church as well as to all the delegates to
he General Conference of 1944. The report
vill be presented to the General Confer-
nce, referred to the proper legislative com-
nittee on rituals and orders of worship,
vhich in turn will report to the Conference
s judgment for action.

The report is in the form of a "Book of
Vorship for Church and Home." The spir-
ual life of the church is dependent upon
he religious devotion in the home. The
losing section of the book has a series of
cripture selections for directed reading and
neditation in the family circle. It has been
esigned in the hope that every home will
nd its material useful and usable.

The purpose of the book is to help people
oward an awareness of God. Its pattern is
narked by sincerity and simplicity. The free
nd evangelic tradition of Methodism has
lways been kept to the fore. The book does
ot seek to impose any artificial uniformity.
t does believe that there are Methodist char-
cteristics and that a certain pattern of
nought and practise should be recognized
n all Methodist churches. It recognizes that
vorship is an art.

A variety of orders of worship based on
simple pattern marks the opening of the
ook. Then follows a wealth of material
nder the heading "Aids in the Ordering of
Vorship." The sequence of the Christian
ear is recognized. Here John Wesley's fa-
nous "Covenant Service," for use on watch-
ight or on the first Sunday of the new year,
included. Since 1755 this service has had
vide use in British Methodism.

The section that carries the rites and holy
ffices of the church has not been greatly
nanged. The two orders for the administra-
on of the holy communion now in the rit-
al are retained without any change. These
ime to us through unification. A third or-
er is offered for use in those churches that
esire a different type of service. The famil-
r acts of the ritual, such as the order for the
urial of the dead, the order for the sol-
nnization of matrimony, and the orders of
dination and consecration of our ministry,
ave been very slightly altered. The rite of
aptism and the orders for reception into
hurch membership have had much study,
nd changes in harmony with our new
hurch are offered. In addition, some new
rders have been provided to care for spe-
al observances, such as the commissioning
missionaries, the recognition of church
hool officers and teachers, the recognition
choir singers, and various types of dedica-
ry services.

The motive of "The Book of Worship for
hurch and Home" is to make vital and
fective the worship and practise of the
ople known as Methodists. The preface
the book says:

Methodism has a twofold tradition of worship—liturgical and free. During the greater part of Wesley's lifetime, Methodists in England worshiped in their parish churches. Methodist meetings were held at times that did not conflict with the stated services of public worship in the churches. When the Methodist societies met, they followed a simple pattern, comprising the use of hymns—mostly those of John and Charles Wesley—the reading of Scripture, extempore prayer, and the preaching of the word. It was assumed that the members of the societies had already shared in public worship according to the order of the Book of Common Prayer.

In the rapid expansion of Methodism here in America the simpler service came to predominate. The Sunday Service Book, which Mr. Wesley designed for use as an American Methodist prayer book, ceased to be widely used. However, its orders for the Holy Rites of the Church, in Baptism, the Sacrament of the Lord's Supper, Matrimony, the Burial of the Dead, the Ordination of Ministers, and the Consecration of Bishops, continued to set the pattern and usage. In its public worship Methodism conformed to the extempore type generally followed in the churches that grew up and developed on the American frontier.

In presenting this Book of Worship, the Commission entertains the conviction that both traditions have values that may be aids to the deepening of the spiritual life and enriching the fellowship of the Church.

Worship is the distinctive function of the church. It is not easy to make and keep this function vital. Everything that is done in a service of worship must be done with the motive of deepening the apprehension of God.

An ordered worship within a liturgy has power and dignity. It can be directed, all the time, outward toward God and not inward toward man's feelings and moods. The familiarity of its form and association enables the worshiper to share in the service. But, be it freely admitted, ordered worship has liabilities and perils. It may become merely routine. It may be worn smooth with usage. Its very dignity may dull the cutting edge of spiritual reality. It may degenerate into superficial repetition.

The freer form of worship has certain apparent advantages. It speaks to immediate life situations. It is adaptable to circumstances. It provides more readily for extemporizing. But this in turn presents the temptation for men to traffic in temporary moods rather than to deal with eternal principles. It may easily exploit subjective feelings. It is restricted by the range of the leader's vision and experience. It may be the occasion of an individual performance rather than a corporate experience. It may result in the most deadly formality—the formality of the informal—the commonplace stereotype!

This report seeks in simplicity and sincerity to move toward a single objective. It seeks to confront man with God. The measure of any service of worship is the degree in which it faces man with the reality of the divine nature and will. How often the minister hears it said: "I *enjoyed* the service." Not so often does he hear it said: "I saw the Lord high and lifted up; woe is me! I am a man of unclean lips."

The Wesleyan tradition and the witness of world-wide Methodism seek to communicate the reality of God to the souls of men. The deepest urges of the human spirit cannot be held within a formal pattern. Extempore prayer and a free movement of spiritual purpose characterize Methodism. Yet, the most fervent and effective prayers that may be born out of the inspiration of the moment always owe much in their expression to the language of the Bible, the great liturgies and hymns of the church.

If we, a body of people called Methodists, can find for our day the resources of God through the disciplined experience of common prayer and devoted service, we may find ourselves at the place where we can claim the fulfilment of the gracious promise of God: "Ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart."

Summer Conferences to Study Christian World Order

Summer conferences to study the church's responsibility in the Christian world order will be held in the North Central Jurisdiction at Lake Wawasee, near Syracuse, Ind., from July 1 to 7, and in the Northeastern Jurisdiction at Silver Bay, N. Y., from July 12 to 19. Both conferences are under the joint sponsorship of the Foreign Missions Conference of North America, the Home Missions Council of North America, and the Missionary Education Movement, and will attract prominent church leaders and missionary representatives from various denominations. The Lake Wawasee Conference is also sponsored by the United Christian Adult Movement. Conference and district missionary leaders are urged to attend.

At Silver Bay three interpretative addresses will be brought by Dr. Henry Smith Leiper, secretary of the American Section of the World Council of Churches, who has recently returned from England; Dr. A. J. Walton, an executive secretary of the Methodist Board of Missions and Church Extension, who will speak concerning rural church programs in America; and Dr. Luman J. Shafer of the staff of the Federal Council of the Churches of Christ in America, lecturer and author, whose latest book is "The Christian Mission in Our Day." Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York, will deliver the noonday series of addresses. Dr. A. D. Stauffacher, minister of the Missions Council of the Congregational Christian Churches, will conduct a course on "Preaching the World Church." A group of nationals will be in charge of devotionals, including Rev. Daniel Lyman Ridout, pastor of Camphor Memorial Methodist Church, Philadelphia; Rev. Robert Chatt, American Indian pastor, of Kansas City, Mo., and Rev. Alfred Akamatsu, pastor of the Japanese Methodist Church, New York City.

Further details concerning either conference may be obtained from Dr. Karl K. Quimby, 150 Fifth Avenue, New York 11, N. Y., or Dr. Gilbert Q. LeSourd, 156 Fifth Avenue, New York 10, N. Y.

Bishop G. Bromley Oxnam will deliver the annual Lyman Beecher Lectures on Preaching at the Divinity School of Yale University April 11-13. He has chosen as his general subject for the series "Preaching in a Revolutionary Age." The topics for the six lectures are "The Revolutionary Age," "A Common Purpose and a Common Faith," "The One and the Many in a Revolutionary Age," "The Preacher in a Revolutionary Age," "The Pastor in a Revolutionary Age," and "The Revolutionary Christ."

Rev. Henry I. Bailey, pastor of First Methodist Church, Fitchburg, was one of the preachers in the series of union noonday services held at Keith's Theater, Lowell, Wednesdays during the Lenten season, under the auspices of the Lowell Ministers' Association. Attendance at these services has ranged from 800 to 1000 persons.

Mrs. George A. Fallon, wife of the pastor of Wesley Methodist Church, Worcester, has spent some days in the Hahneman Hospital, Worcester, as a result of arm burns from the spattering of hot fat which she suffered while working in the church kitchen and from which blood poisoning developed. Her condition occasioned much anxiety for a time, but at latest reports she was improving and it was hoped she might be able to return to the parsonage this past week-end.

In an airmail letter mailed at Poona, India, February 18, but not received at the HERALD office until Saturday, April 1, Rev. R. D. Bisbee wrote that he and Mrs. Bisbee were planning to leave India on furlough as soon as there was a boat available. They were hoping to reach America in time to attend the General Conference, to which Dr. Bisbee is a delegate from the Gujarat Conference. If he arrives, it will be the fifth time he has represented that Conference in the General Conference. Dr. and Mrs. Bisbee have recently completed thirty-three years of service in India.

Rev. Silas E. Albertson, minister of the First Methodist Church, Colorado Springs, Col., will deliver the sermon in the traditional colorful Easter dawn service in the famous Garden of the Gods at the foot of Pike's Peak. The service originates at the base of the towering south gateway rock near the famous Cathedral Spire, and is being held for the twenty-fourth consecutive year. The Columbia network will carry the service from 8.30 to 9 a.m., EWT.

Professor Basil Mathews of Boston University will be the noonday preacher at King's Chapel, Boston, next week, Tuesday through Friday.

Announcement is being made of the engagement of Miss Winifred Esther Kemp, daughter of Dr. Alexander H. Kemp, Methodist medical missionary in Portuguese West Africa since 1923, and Mrs. Kemp, to Ted Husted, son of Mr. and Mrs. Howard H. Husted of Youngsville, Pa. Miss Kemp, whose father is an alumnus of both the School of Theology and the School of Medicine of Boston University, was born in Africa and spent the first thirteen years of her life there. She was graduated from Northfield Seminary, East Northfield, Mass., and at present is a junior in Allegheny College, Meadville, Pa. Mr. Husted was a student at Grove City College, Grove City, Pa., for three years before entering the armed service. He is now stationed at Camp Maxey, Tex.

Rev. and Mrs. R. Emory Beetham have been kept busy preaching and lecturing during their winter in Florida. They have appeared before forty Congregational, Presbyterian, and Methodist audiences in Lake Alfred, Dunedin, and St. Petersburg, and have conducted a fortnight's series of Lenten services, closing Palm Sunday, in the last-named city. They hope to return to their home at Melrose soon after Easter.

Dr. H. Paul Douglass of the staff of the Federal Council of Churches is making a study of the mission churches and social institutions in certain sections of Boston. This survey is being conducted under the direction of the Comity Department of the Massachusetts Council of Churches, and the Boston Commission on City Missions. The findings of the study will be made at a meeting representative of all interested denominations on May 11.

Rev. Dutton S. Peterson, Methodist pastor at Odessa, N. Y., and former member of the New York Legislature, is executive secretary of the New York State Joint Legislative Committee to study the use of prisoners in war service. The committee advocates the employment of paroled prisoners on farms and in producing war supplies. It also encourages the service of these men in the armed forces, stating that dozens of paroled prisoners have been made corporals, sergeants, and commissioned officers, and that this group has attained a higher level in the army than a cross-section of any other group. Mr. Peterson claims that morale has risen and discipline problems have almost disappeared in practically every instance where men in prison have been allowed to help in the war effort.

The transfer of Rev. Leo F. Ross from the Maine Conference to the Southwest Texas is announced by Bishop G. Bromley Oxnam.

At a recent election of directors for the Franklin, N. H., Chamber of Commerce, Rev. J. Kirkwood Craig, pastor of the Methodist Church, was chosen to serve along with others, Roman Catholic, Jews, and a few Protestants. He is the only minister on the board. Dr. Craig and Dr. Edward H. Brewster are both scheduled to assist the New Hampshire Council of Religious Education in a series of county conventions during the last week of April.

Former parishioners of Rev. Harold Lancaster will be interested to learn that he is coming to New England again this summer. His engagements include Sterling Campmeeting and Christian Institute, July 23-30, where he will give the chapel addresses, and Hedding Campmeeting and Young People's Institute, where for the fourth season he will be the evening preacher. Dr. Lancaster is the minister of King Avenue Methodist Church, Columbus, Ohio.

Mrs. E. McP. Ames, who has been living in Monrovia, Cal., is returning to Hawaii. Her address there will be Waialee, Kahuku, Oahu, T. H.

Rev. William B. Van Valkenburgh of Biloxi, Miss., writes that a marker placed on the grave of his father, Rev. Francis D. Van Valkenburgh, in Biloxi Cemetery by the Veterans of the Cross Fellowship of the New England Conference was recently dedicated with an appropriate service. The late Mr. Van Valkenburgh joined the fellowship during a visit which he made his son while the latter was a pastor in New England.

Joins Mission Board Staff

Rev. Murray T. Titus, former principal of Lucknow Christian College, Methodism's ranking educational institution in India, and for more than thirty years a well-known missionary to that land, has been elected an associate secretary of the Board of Missions and Church Extension. He will administer the work of the church in India, under the Division of Foreign Missions. Dr. Titus returned to the United States from India on furlough a few months ago.

By the will of Miss Alice D. Brown of Lowell, the Preachers' Aid Society of the New England Conference receives $2000, and St. Paul's Methodist Church, Lowell, of which Rev. Maurice L. Bullock is the pastor, the residue of the estate, estimated at about $70,000. Miss Brown was the last surviving child of Mr. and Mrs. William D. Brown, who were highly respected members and very active workers in St. Paul's Church for many years.

At the third annual meeting of the Northeastern Jurisdiction Woman's Society of Christian Service, held last week at the Church of St. Paul and St. Andrew, New York City, sixteen nominees for membership on the Board of Missions and Church Extension were chosen, as follows: Mrs. Franklin Reed, Westfield, N. J.; Mrs. Harry Earl Woolever, De Witt, N. Y.; Mrs. Fred C. Reynolds, Baltimore, Md.; Mrs. Albert E. Beebe, Brooklyn, N. Y.; Mrs. H. W. B. Detwiler, Camden, N. J.; Mrs. J. W. Masland, Philadelphia, Pa.; Mrs. Howard M. LeSourd, Newton, Mass.; Mrs. W. Raymond Brown, East Aurora, N. Y.; Mrs. William

)ievler, Elkins Park, Pa.; Mrs. Harold S. alfe, Pittsburgh, Pa.; Mrs. Ward M. ns, Fairmont, W. Va.; Mrs. Howard W. 7, West Newton, Mass.; Mrs. Philip S. ers, Carmel, N. Y.; Mrs. Joy Elmer gan, Washington, D. C.; Mrs. W. L. vding, Altoona, Pa.; Mrs. Berryman H. oy, Trenton, N. J. From this list of inees, eight will be elected at the session he Northeastern Jurisdictional Confer- in June. An account of last week's ing will appear in the next issue of the ALD.

egro, white, American Indian, and Japa- American churchmen, to the number 50 and representing fourteen Protestant nunions, will attend the sixth annual ing of the National Conference of rch Leaders, at Antioch College, Yellow gs, Ohio, April 13 and 14, to consider nt problems of racial groups, migra- workers, sharecroppers, and other rity groups in America. Dr. George E. es, executive secretary of the Depart- of Race Relations of the Federal Coun- Churches, is in charge of plans for the rence.

proposed merger of the General Com- on on Army and Navy Chaplains and National Council of the Service Men's tian League in an over-all Protestant cil for the armed forces was rejected at nt meeting of the two bodies held last in Philadelphia, Pa. It was voted in- to work out a definite scheme of co- tion, "so that the men and women of armed forces will be benefited." The nation of Rev. S. Arthur Devan as di- of the General Commission on Army Navy Chaplains was accepted, but no ssor was named. Dr. Devan reported the Navy needs 370 additional chap- at once and 500 more before the end e year, and that there are 310 unfilled sitions for Army chaplains with a total 059 such requisitions to be filled by 1.

stern and Southern clergy permits will ccepted by all railroads in the Eastern Southern territories for round-trip tick- o Kansas City, Mo., for the period eneral Conference, without the use of estern clergy permit, it has been an- ced by Rev. W. M. Cassetty, Jr., execu- secretary of the Methodist Transporta- Bureau. All railroad agents in the East South will sell such round-trip tickets g the period from April 22 to April 29.

e Board of Evangelism and Social Ser- of the United Church of Canada has ed, Religious News Service reports, to he church's General Council to sup- proposals that the Canadian Govern- take over the liquor business and run a state-controlled monopoly. Profits, ling to the church-sponsored plan, l be used to finance temperance cam- s, treat alcohol addicts, and liquidate ges incurred through the misuse of . A similar plan is in force in the Union.

counteract the steady decline of Sun- chool enrolment in American Protes- hurches during the last few years, a nal Mission to Christian Teachers, to d next October and November, is be- lanned by a joint committee of the tment of Evangelism of the Federal il of the Churches of Christ in Amer- ica and the International Council of Religious Education. The aim of the National Mission is to reach, through the more than two million Sunday school teachers of the nation, the many children and young people who are receiving no religious instruction whatever. Dr. Joseph R. Sizoo, minister of St. Nicholas Collegiate Church, New York, is chairman of the planning committee.

In East Douglas the Methodist Church is planning a two-day observance, April 29 and 30, of the one hundredth anniversary of Douglas Methodism. The program includes a banquet Saturday evening with Professor Charles M. McConnell of Boston University School of Theology as the speaker, Sunday morning worship with a former pastor, Rev. Wallace E. Hayes of East Pepperell, preaching the sermon, and a Neighbors' Service at four o'clock in the afternoon with Rev. George A. Fallon of Wesley Church Worcester, delivering the address. Rev. Clark S. Enz is the present pastor at East Douglas.

Like the Methodists, the Northern Baptists, and the Disciples, the Congregational Christian churches are to have a world order crusade. This nation-wide program for personal commitment to American participation in a cooperative world order has been launched through the denomination's Council for Social Action. It will be climaxed by a dramatic public signing in churches across the country of a World Order Compact on Goodwill Sunday, May 21. Delegates to the biennial meeting of the General Council of Congregational Christian Churches at Grand Rapids, Mich., this June will collect the signed compacts and present them at a dedication service on Sunday, June 25. The World Order Compact, adapted from the historic Mayflower Compact, is printed in the same format as the Mayflower document, but the text is from the recent General Council resolutions on world order.

Interchurch cooperation has moved forward in Rhodesia, Central Africa, by the approval of the Rhodesia Annual Conference of The Methodist Church by more than a three-fourths vote of a plan for joint training of ministers and evangelists for that church with similar trainees from the British Methodist Synod, representing churches in both Northern and Southern Rhodesia and in Kenya Colony. When the proposed "union theological seminary" has been organized, the American Board of Commissioners for Foreign Missions (Congregational) in Rhodesia will send their ministerial candidates there also, and it is believed other Central African conferences will do the same. Meanwhile the Rhodesia Annual Conference (American-supported) is sending its approved ministerial candidates to the British Methodist Synod school at Waddilove Institution, Marandellas. Rev. Ernest L. Sells of Warren, Ohio, is the American Methodist missionary planning this union for the Methodist Council.

Challenged to counteract increasing juvenile delinquency with constructive community-wide programs for youth, church women will consider the theme "Children and Youth—Leaders of Tomorrow" in their annual all-day observances of May Fellowship Day, on May 4, throughout the United States, according to Mrs. John H. Trent, chairman of the May Fellowship committee of the United Council of Church Women, under whose auspices plans for the observance are being formulated. Immediate appointment of local exploration committees to conduct preliminary surveys as a basis for community action, is urged by leaders of the United Council in the New York Headquarters, 156 Fifth Avenue, New York City.

With Our Writers

Russell J. Humbert, Toledo, Ohio; minister of Epworth Methodist Church.

Charles C. Chayer, Manchester, N. H.; minister of First Methodist Church.

Nicola Notar, Boston; pastor of the Italian congregation at Morgan Memorial and also of the Italian Church of the Saviour, South Boston.

Oscar Thomas Olson, Cleveland, Ohio; secretary of the Commission on Rituals and Orders of Worship; minister of Epworth-Euclid Church, Cleveland.

Talbott Case Again

(Continued from page 214)

bishop and to the editor of Zions Herald, and a letter from the chairman of the Methodist Commission on Chaplains.

Some facts stand out. It is true that Dr. Talbott did not advise with either his resident bishop or the Methodist Commission before turning in his resignation. That failure in consultation was a mistake. We are convinced, however, that the objectionable questions on liquor and prophylactic measures for the prevention of social diseases were asked him and that he was placed in a position where if he was to keep his self-respect he could do nothing less than resign. Dr. Talbott is a man of unimpeachable integrity and excellent ability. The Christian church deeply resents the implications of the case in relation to ministerial freedom of conscience.

Sermons of Inspiration

Four excellent sermons appear in a new book, "Facing the Future Unafraid,"* just published by the Fleming H. Revell Company. The author is Bishop G. Bromley Oxnam, and the sermons bear the titles "Singing at Midnight," "More Than Anything Else in All the World," "I Face the Future Unafraid," and "A Sense of What Is Vital."

The bishop knows how to preach and, what is more, he knows "what is vital" in preaching to meet the needs of these trying days. He stresses the call for faith and indicates the foundations upon which it must be based. His appeal is to the heroism and spirit of self-sacrifice that lies latent in every human heart. But his emphasis is not alone upon the individual's relation to God; for he carries the fervor of personal religion into the wider ranges of gospel application. He sees the dark world of selfish competition, of exploitation, of cruelty and injustice, of poverty and disease, but he sings at midnight, being convinced that Christ has the answer.

"Facing the Future Unafraid" is a book that lifts the soul to the heights and furnishes a broad vision of human progress and the coming kingdom.

**Facing the Future Unafraid.* By G. Bromley Oxnam. Fleming H. Revell Company: New York. Price, $1.

Philadelphia Letter—

Bishop Richardson Honored at Conference

Year Notable for Debt Reduction—Brief Summaries of Conference Reports

PHILADELPHIA, PA., MARCH 21.—High tribute was paid at the session of the Philadelphia Annual Conference, March 9-13, to the presiding and retiring general superintendent, Bishop E. G. Richardson, and to Mrs. Richardson, for their twenty-four years of effective service in the episcopacy and especially for the four quadrenniums of faithful and successful leadership which Bishop Richardson has given in the Philadelphia Area. He has been a Christian gentleman, loyal to every Methodist interest, cooperative in all interdenominational enterprises, and available not only for the larger but also for the smaller charges under his care as chief pastor. After his retirement in June at the close of the Northeastern Jurisdictional Conference, he and Mrs. Richardson will continue to reside at the Emlen Arms Apartments in the Pelham section of Germantown. The sale of the former episcopal residence at 48th Street and Springfield Avenue, West Philadelphia, has been authorized, so that the new resident bishop may be free to select his own house or apartment. "We acknowledge with gratitude," said Rev. Albert M. Witwer, in his composite report for the district superintendents, "the able and consecrated leadership of our Resident Bishop Ernest G. Richardson. His leadership in these difficult times has been blessed of God." Rev. Frank Prentzel, Jr., superintendent of the Northwest District, read appropriate resolutions, which were unanimously adopted, and presented Bishop Richardson with a check for $2500 from the churches. Mrs. Leon T. Moore, president of the Ministers' Wives' Association, gave to Mrs. Richardson a watch and a book by Eve Curie, containing a check for $147.50.

* *

The last year has been notable, according to Dr. Witwer's report, for debt reduction: a total of $353,693. World Service had an increase of more than $10,000. "Many churches," said Dr. Witwer, "have set aside large investments for future buildings and improvements. A number have purchased Government bonds, thus showing faith in our country and preparing for future developments. The opportunity for debt cancellation is now apparent. Every congregation should be free from all indebtedness." Unfortunately, he had to add that "there are some charges that fail to report a single accession to the church on confession of faith."

* *

"The single church cannot hope to have an effective voice in the light of such terrifying problems as the rise of juvenile delinquency, the growing tensions between races, the moral and social failures of many mushroom war communities, the tendency to substitute patriotism for discipline in our common life, and the devastating use of alcohol and narcotics." So stated Rev. W. Vernon Middleton in his report as executive secretary of the Philadelphia Missionary and Church Extension Society. He called the success of the Fifth Street Community Center, building Christian Americans from more than thirty nationalities for over a quarter of a century under the leadership of Rev. Maurice E. Levit, "comparable to any work carried on in our connection." The Chinese Christian Center, under Rev. Henry Ko and the support of seven denominations, has sent barrels of toys, clothing, money, etc., to the Japanese Americans in the internment camps and extended fellowship to the 230 Japanese Americans recently relocated in this city. At Scott Center, Mrs. Corrado F. Riggio has been carrying on the Italian work since June, when her husband entered the chaplaincy. During February, more than 1400 children attended the weekday activities of Faith Church, near League Island Navy Yard, under Rev. Thomas B. Beach and two deaconesses. Johnson Memorial, another church extension project at Mayfair, under Rev. Stuart A. L. Thomas, is developing into one of our stronger churches. New work has begun at Grandview Heights, Lancaster. Camphor Church, under Rev. Daniel L. Ridout, has purchased the Fifth United Presbyterian Church, a building second to none of the Negro churches in West Philadelphia, where the next session of the Delaware Conference will be held. "The American Negro," said the report, "presents the greatest home missionary challenge of our day. Any investment made now by Protestant Christians in the Negro will pay big dividends in the future."

* *

The report of the Social Service Commission, presented by Rev. Frederick E. Maser, in dealing with the problem of juvenile delinquency, called for a commission, representing Protestant faiths, to work along with the Catholics and Jews, and "cooperate with existing agencies, which act as a screen between children and the courts, seeking to settle cases out of court when possible, and to counsel with families affected by delinquency, attempting to bring them under the influence of the church. We commend the plan of the Philadelphia Missionary and Church Extension Society to provide an experienced social worker to represent the Protestant churches at the Juvenile Court."

* *

A major part of the work of the Conference Board of Education, under the executive secretaryship of Miss Elisabeth D. Eggleston, has continued to be "interpretation of our Methodist curriculum materials to local churches." To stop the Protestant decline in church school membership, said Rev. Richard B. Wells, the president, "every local church must survey its field, lay definite goals and plans to follow up absentees, hold those now active by interesting and worthwhile programs, and bring in new people from the community." The board also reminded the Conference that "we have active, loyal church youth in CPS camps as well as in Army and Navy training, products of our church program and part of our responsibility."

* *

The Wesley Foundation at the University of Pennsylvania, under Rev. Howard A. Brettle, has been diligent in its care of the 3700 uniformed students on the campus, sharing in the united program of the Christian Association. These include the three months' group of Naval Cadets, the A. T. T. V. P. for language study, 700 to 800

"Old Buttonwood"

The Presbyterian Ministers' Fund had its beginning as the "Fund for Pious Uses" in 1717. Its birthplace was "Old Buttonwood," the First Presbyterian Church of Philadelphia, erected in 1704. For more than 225 years the Fund has been dedicated to the service of ministers and their families.

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* *

he report of the Commission on World e, presented by Rev. Clinton M. Cherry, pared the Bishops' Crusade to "a re- ning rain after a drought" and urged churches to implement it by studying e problems, using "The Six Pillars of e" and Bishop Francis J. McConnell's e Church after the War." Rev. Ivan D. ld, general secretary of the Service 's Christian League, spoke on the in- sing response of chaplains and service le to the League and its *Link*. The ference commended the League and *The* to the churches and those in our armed es.

* *

v. George W. Henson, who took the ed relation, will continue to serve as tary of the Methodist Hospital, where of the medical staff have gone into the nal service. Last year was admittedly most difficult in the fifty-three years of nstitution's history.

* *

esident L. A. Welliver of Westminster logical Seminary, Westminster, Md., the Conference of the gift to Westmin- of 675 books from the library of that ely layman, Charles F. Eggleston, Esq. Eggleston Collection features John ey, Francis Asbury, autographs, early ons of Methodist sermons, a number st editions, a Bible given to Rev. John by John Wesley, and other items Methodist history. Among the sixty plines included is one of 1787, of which are now only three extant. Along early Methodist hymnals are those other denominations. Formerly Meth- Protestant, Westminster is one of the l depositories of the Methodist Histor- Society.

* *

e Methodist Orphanage has issued an tice brochure describing its unique opportunities for the Christian care of orphaned boys and girls.

* *

John T. Carson, Conference lay leader, has continued the custom of his generous father, the late Robert Carson, who made an annual contribution of $1000 to the Preachers' Aid Society. He is the brother of Mrs. Charles Wesley Burns, who on the opening day of Conference gave flowers in memory of Bishop Burns.

* *

Among the visiting speakers, all greatly appreciated, were Bishop Edwin H. Hughes for the Board of Temperance, Ezra M. Cox, Karl K. Quimby, and Clyde B. Stuntz for the Board of Missions and Church Exten, sion, Allen E. Claxton for the Missionary Youth Rally, W. F. Crossland for the Evangelistic Hour, and others interspersed on the program. On Sunday evening, George G. Dilworth of the American Bible Society preached, followed by the Methodist Radio Hour at the church over WIBG, with Franklin Duncombe presiding, James H. Brasher leading the hymns, and Chester J. Buzzard preaching.

* *

Dean J. S. Ladd Thomas of Temple University School of Theology declined, because of his detached service, to have his name considered again this year for General Conference, which he has attended as delegate for four quadrenniums.

* *

The second week of March may not be the best time, but Arch Street Church is admittedly the logical place for the Conference session, which will be held there again in 1945. No more gracious hosts could be found than Milton H. Nichols, the minister, William H. Ford, the associate minister, and George W. Burnham, lay member of the Conference. CHARLES DANIEL BRODHEAD.

Worcester District Conference

The spring session of the District Conference of Worcester District was held in Wesley Church, Worcester, March 21, beginning at 10.30 a.m.

The opening worship service was conducted by the district superintendent, Rev. F. D. Taylor. Rev. George A. Fallon presented the theme, "Planning Our Worship Programs." The discussion from the floor was introduced by Rev. Henry I. Bailey, Rev. Roger E. Garland, and Rev. L. C. Bockes, and closed by Dr. Taylor. The second theme was "Increasing Church Membership." Rev. Edwin S. Dahl, Rev. Stead Thornton, and Rev. John H. Lavely were the speakers, and Rev. Harry P. Folger, Jr., Rev. Walter O. Terry, Rev. Ralph W. George, Rev. N. Bond Fleming, and Rev. Ralph L. Norsworthy, the discussion leaders.

After dinner served by the women of Wesley Church, Rev. Ralph W. George called attention to several books which he thought particularly worth while. Following this, Bishop J. Waskom Pickett from India delivered an address on the triumphs of the gospel in that country.

The afternoon session was opened in Northridge Chapel at 2 p.m. Reports were heard as follows: District Board of Education, Rev. J. G. Sallis; Methodist Youth Fellowship, prepared by Miss Clara M. Saunders, read by the secretary; Woman's Society of Christian Service, Mrs. F. D. Tappan; Lay Activities, prepared by Herman T. Gammons, read by the secretary; District Board of Missions and Church Extension, Rev. Walter O. Terry. Rev. E. R. Barrows outlined plans for the Sterling Christian Institute, which is to be held at Sterling Junction from July 23 to July 30 inclusive.

Rev. Edwin S. Dahl reported for the District Committee on Qualifications for Local Preachers. Alan H. Moore and F. J. Mazzeo, now serving as accepted supply pastors, were

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recommended to the New England Conference for admission on trial.

Herman T. Gammons, Leon E. Felton, and John B. Freeman were elected district lay leader and associate district lay leaders respectively. The trustees of the Worcester District Parsonage were unanimously re-elected. Rev. Edwin S. Dahl, Rev. Everett R. Barrows, and Rev. Glenn D. Glazier were elected the Committee on Qualifications for Local Preachers.

The conference was closed with an address by Rev. George E. Heath on "Denominational Activities." HENRY I. BAILEY, Sec.

Lynn District Letter

★

JOHN C. WINGETT, Superintendent

The Lynn District Retreat and Conference was held March 1 in First Methodist Church, Medford, of which Rev. Clarence A. Morrill is pastor. At 2 p.m. the licensing committee met to consider matters that regularly come before it. At 3, Mrs. Wingett, assisted by Mrs. Morrill, served tea to the ministers' wives. Mrs. C. S. Otto, Mrs. Burton B. Smith, and Mrs. Ira J. Roberts presented a program of meditation and music. At 3 also, the District Conference met at the call of the district superintendent. Rev. D. A. Thurston, director of religious education on the Lynn District, presented his staff, who reported activities in their respective fields. Mrs. C. H. Black reported for the District Woman's Society of Christian Service, A. I. Rumrill for the Board of Missions and Church Extension, and C. E. Wilkinson on matters of interest to lay leaders on the district. Rev. G. E. Heath spoke in the interest of the Preachers' Aid Society.

At 4.30, the ministers' wives joined the conference, and Rev. E. L. Mills brought a Lenten message, which was followed by a service of consecration.

At 6.30, the women of First Church served supper to more than two hundred persons.

At 7.30, Miss Grace Storti, president of the Lynn District Youth Fellowship, led an impressive period of devotion. At 8, C. E. Wilkinson presided over a mass meeting at which Dr. L. Harold DeWolf spoke on the subject "Planning for Peace." A question period followed.

On Friday evening, March 10, Rev. and Mrs. Raymond A. Withey, Jr., of the Danvers Methodist Church held open house at their newly decorated parsonage, with seventy-five members and friends of the church in attendance. During the last six weeks $600 has been raised for this purpose. On March 13 the work of redecorating the primary room of the church school department was begun.

At the Medford Hillside Church, of which Rev. James G. Lane is pastor, the newly installed pews have been sandpapered by the men of the church, bringing a fresh appearance to the sanctuary.

The South Tewksbury church, Rev. Robert J. Ash, pastor, also has newly installed pews.

Attractive bulletin boards with the names of men and women in the armed services now appear in many of the churches.

Church Register

HERALD CALENDAR

Central Pennsylvania Conference, First Church, Altoona, Pa., Bishop E. H. Hughes, April 12
Wyoming Conference, Kingston, Pa., Bishop E. G. Richardson, April 12
Delaware Conference, Philadelphia, Pa., Bishop A. P. Shaw, April 13
Troy Conference, Saratoga Springs, N. Y., Bishop F. J. McConnell, April 13
Springfield District Conference and Methodist Fellowship Banquet, Trinity Church, Springfield, April 18
Associated Church Press, Annual Meeting, Stevens Hotel, Chicago, Ill., April 18-20
Newark Conference, Newark, N. J., Bishop G. B. Oxnam, April 20
General Conference of The Methodist Church, Kansas City, Mo., April 26
Church College Day, May 7
New Hampshire Conference, Baker Memorial Church, Concord, Bishop F. J. McConnell, May 10
Rural Life Sunday, May 14
Maine Conference, Lewiston, Bishop G. B. Oxnam, May 18
New England Conference, College Avenue Church, Somerville, Bishop G. B. Oxnam, May 24
Woman's Day at New England Conference, May 27

BOSTON-LYNN DISTRICTS METHODIST PREACHERS' MEETING—Monday, April 10, 10.30 a.m., Wesleyan Hall, 581 Boylston Street, Boston. Speakers, President Daniel L. Marsh and Rev. L. O. Hartman; subject, "Important Issues Facing the General Conference."

NOTICE—The New England Conference Committee on Conference Relations and Ministerial Qualifications will meet Monday, April 10, at 2 p.m., in the Wesleyan Building, 581 Boylston Street, Boston. All m seeking ordination or any change in Confe ence relations are invited to appear befo the committee. The committee also w meet at the seat of the Annual Conferen on the opening day of the session.

BOOKLET FOR SERVICE MEN—As a aid to service men in hospitals, a booklet e titled "A Road to Recovery" has just bee published by the Christian Commission o Camp and Defense Communities and th Commission on Religion and Health of th Federal Council of the Churches of Chri in America. Prepared by Chaplain Robe Rasche of the U. S. Naval Reserve, the 2 page devotional booklet contains discussio of the relation of religious practise to healt selected prayers and readings. It may be s cured from the Federal Council of Churche 297 Fourth Avenue, New York 10, N. Y at 10 cents a single copy, with considerabl reduced prices on quantity purchases.

Miscellaneous Advertisements

You may have copies of the gospel of St. John absolutely free, postage paid, if you will promise to give them to people who are sick, aged or shut-in, (not to others). Send for sample to Elizabeth Merriam, 100 Beech Street, Framingham, Mass.

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THE *Strong* HOME DEPARTMENT

RESULTS FROM MAKING PEOPLE FEEL THEY ARE PART OF THE CHURCH

By Charles Clarkson

Pastor, Methodist Church, Oxford, Maryland

THE WORK of our home department shows that the Church can be taken to the people. Organized in October, 1941, our home department has grown until it now has 74 members and a quarterly offering exceeding that of our regular church school.

Several factors have contributed to the growth of our home department—such as an unusual superintendent assisted by four splendid visitors—but *Home Quarterly, The Christian Home,* and *Challenge* have been important factors. *Home Quarterly,* of course, has been our basic manual for most of the work because it is especially designed for the home department.

Many persons in my church are more than 80 years old. Regularly I visit a woman who is 95. There are, however, many elderly persons in our community who have never been connected with the Church. Some are not able to attend church because of physical reasons. Many young mothers cannot leave their children. These persons are our prospects.

We realized that our home department members would have special religious needs, so we planned from the start on that basis. Our home department superintendent, a retired school teacher, began her work by studying a booklet, *The Work of the Adult Home Department,* by M. Leo Rippy. (Booklet 464-H. Order from The Methodist Publishing House, 15¢.) She organized the department on the lines suggested by the Department of Adult Work, Methodist Board of Education, and appointed four visitors to assist her. Each visitor read Mr. Rippy's booklet and became familiar with the technique of visiting.

The home deparment council began meeting quarterly to plan a complete program. Visitors saw that all members of the home department were invited to all special church functions regardless of whether they could attend. Special gifts, cards, magazines, and other remembrances were sent to members on special occasions. We tried to make every person feel that he was a vital part of the Church. The home department itself began to take offerings for World Service and Overseas Relief. It also appointed a committee to send *Challenge* to men from the church in our armed forces.

When visiting prospective members, the visitors take with them copies of *Home Quarterly.* They sit down with each prospect and discuss the magazine, pointing out how its contents may be used most effectively. Often they discuss the Sunday school lessons and suggest that home members spend, if possible, the regular church school hour in reflection over the weekly lesson. Visitors often discuss some problem treated in a *Home Quarterly* article.

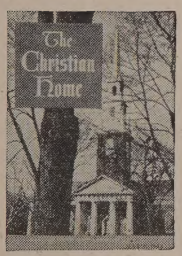
In cases where there are young mothers who cannot attend church school, visitors use copies of *The Christian Home* to meet special needs. Our visitors know the magazine thoroughly and know how to describe its values as a connecting link between the Church and the home.

In other cases, visitors use *Challenge* to gain the interest of persons in certain occupational groups. Articles in the magazine are brief and appeal to adults who for one reason or another have become indifferent to the Church.

When our visitors call on prospective members, they always carry additional copies of the magazines. They do not call to relay gossip, but get down to friendly and serious discussion of religion. If during the visit a prospective member is convinced that he ought to join the home department, he is enrolled at once. But if he is undecided, the visitor does not press the decision. The visitor merely leaves the literature and calls later. Doubtful individuals are often brought into the Church after reading the literature for several weeks.

HOME QUARTERLY

. . . . the basic manual for carrying out the work of the home department. The Visitor's Round Table in the magazine keeps you up to date in regard to the possibilities in working with home members. *Home Quarterly* is for adult home members, a magazine to take the loneliness out of old age, to provide comfort and cheer for the sick, to give stimulating reading for persons whose occupations prevent their attending church. With *Home Quarterly,* you can channel the idealism of these people into community service. *Home Quarterly* provides Uniform Lessons, personal and family devotions, articles on religious problems, plans and news for the home department. 64 pages. 15¢ per quarter; single copy annual subscriptions to the individual, 75¢.



THE CHRISTIAN HOME

. . . . useful for the home department because it keeps parents interested in the Church. *The Christian Home* helps parents with their most important job: the training of children to be Christian. Distinctly a magazine for parents, *The Christian Home* contains an elective course every month on some phase of home religion and a section of devotions for the whole family. Its articles help parents develop the family altar, encourage good reading, Christian uses of family resources, creative recreation. *The Christian Home,* a 48-page monthly, is for parents of children of all ages. 25¢ per quarter; single copy annual subscriptions to the individual, $1.25.

CHALLENGE

. . . . for prospective members. *Challenge* is published for distribution by your visitations committee. It is intended to help you build the adult department. The home department council can use it to gain the interest of persons whose occupations keep them away from the Church. *Challenge* articles tell what the Church is doing and seek to persuade adults to align themselves actively in church work. *Challenge* features, including articles, informal Sunday school lessons, verse, book reviews, cartoons, and photographs, appeal to the younger adults. A 48-page quarterly; 6¢ per quarter; single copy annual subscriptions to the individual, 30¢.

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